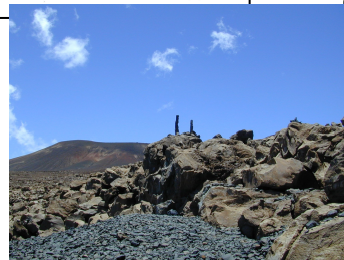
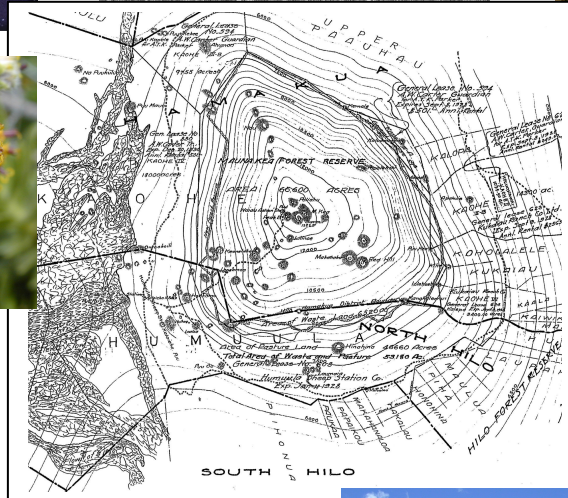
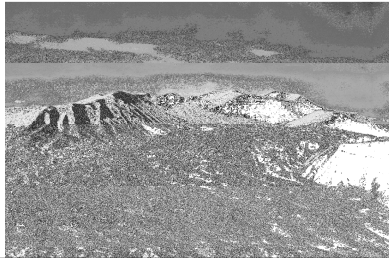


“MAUNA KEA– KA PIKO KAULANA O KA ‘ĀINA”

(MAUNA KEA–THE FAMOUS SUMMIT OF THE LAND)

***A Collection of Native Traditions, Historical Accounts, and
Oral History Interviews for: Mauna Kea, the Lands of Ka‘ohe,
Humu‘ula and the ‘Āina Mauna on the Island of Hawai‘i***



Kumu Pono Associates LLC

*Historical & Archival Documentary Research · Oral History Interview Studies · Researching and Preparing
Studies from Hawaiian Language Documents · Māhele ‘Āina, Boundary Commission,
& Land History Records · Integrated Cultural Resources Management Planning ·
Preservation & Interpretive Program Development*

EXECUTIVE SUMMARY

At the request of Stephanie Nagata, on behalf of the University of Hawai'i-Office of Mauna Kea Management, *Kumu Pono Associates LLC* undertook research, compiled a detailed collection of archival-historical records, and conducted oral history interviews with *kūpuna* and elder *kama'āina*, pertaining to the *ahupua'a* (native land divisions) of Ka'ohe, Humu'ula and neighboring *'āina mauna* (mountain lands) of Mauna Kea, on the island of Hawai'i. This work was undertaken as a part of on-going archival and oral historical research conducted by *Kumu Pono Associates LLC*, since 1996, and builds upon the accounts published by Maly in 1997, 1999, 2002, and 2003. The study is multifaceted, and includes detailed verbatim accounts and descriptions of Mauna Kea, the larger Humu'ula-Ka'ohe lands, and *'āina mauna*, covering the periods of Hawaiian antiquity and traditions, to first-hand accounts of travel on and around Mauna Kea, dating from the early 1820s to the 1960s.

One of the primary goals of this study has been to bring a significant collection of historical resource material, describing—native Hawaiian traditions, traditional and customary practices and beliefs; early descriptions of the landscape, land use, and access; changes in the environment; efforts at conservation of the mountain landscape; and the events leading to development of observatories on Mauna Kea—into one manuscript. Such a manuscript will provide readers with access to the diverse, and at times, difficult to locate, historical narratives that document the cultural landscape, and history of land use on Mauna Kea. It being believed that this information may in turn serve as a platform for informed discussions—in the field of cultural and historical resources—in planning for the future well-being of Mauna Kea as a cultural, natural, and scientific resource.

Because of the nature of the Hawaiian system of beliefs and land management, this study looks not only at the upper regions of Mauna Kea, but also at the lands which lie upon the slopes of Mauna Kea. In the traditional and historical setting, the people living on the lands which rested upon, or even viewed Mauna Kea, shared ties to the upper mountain regions as well. The historical records—including oral testimonies of elder *kama'āina* of the mountain lands—provide readers with detailed descriptions of traditional and customary practices; the nature of land use, and the types of features found on the mountain landscape; and early efforts in conservation on Mauna Kea and the adjoining *'āina mauna*. The descriptions of land use and subsistence practices range from antiquity to the 1970s, and represent the knowledge of generations of life upon the land.

It is important to note that in the summit region of Mauna Kea (from approximately 11,000 feet and above) and on the lower mountain slopes are found several features named for, or associated with Hawaiian gods and deity. These associations are indicators of Mauna Kea's place in the culture and history of Hawai'i as a sacred landscape. With each part contributing to the integrity of the whole cultural, historical, and spiritual setting.

Through the collection of historical-archival texts and oral history interviews, we have found that a wide range of traditional knowledge and practices, including, but not limited to the following, are described for Mauna Kea and the adjoining *'āina mauna*:

- **Mauna Kea**—though simply translated as “White Mountain” since at least 1823, the name, Mauna Kea is also known in native traditions and prayers as Mauna a Wākea (Kea), “The Mountain of Wākea.” It is the first-born mountain son of Wākea and Papa, who were also progenitors of the Hawaiian race. Mauna Kea is symbolic of the *piko* (umbilical cord) of the island-child, Hawai'i, and that which connects the land to the heavens.

- ***Pu'u o Kūkahau'ula***^{*}, named for a form of the god Kū, where the *piko* of new-born children were taken to insure long life and safety. This practice is still participated in at the present time.
- ***Waiau***, named for the mountain goddess, Waiau (Ka piko o Waiau), and home of the *mo'o* (water-form) goddess Mo'o-i-nanea. Place where *piko* of newborn children were taken to ensure long life; and from which "*ka wai kapu o Kāne*" (the sacred water of Kāne) was collected. These practices are still participated in at the present time.
- ***Pu'u Poli'ahu***^{**} and ***Pu'u Lilinoe***, named for, and the abode of goddesses of Mauna Kea.
- In 1823, the first missionary party to visit the summit of Mauna Kea learned from the natives that it was "the abode of the gods," and none could be induced to travel to the summit (Goodrich in Ellis, 1963:292).
- ***Heiau*** and ***'ahu***—ceremonial sites, shrines, and places where *mele* (chants) and offerings were presented.
- ***'Ahu***—stone mounds as land markers.
- ***Ana*** and ***lua kā ko'i*** (caves and quarries from which stone was harvested for making tools).
- ***Ilina*** (burial features) extending from the summit to the lowlands. Specific mention is made in several important historical accounts—recorded by both native witnesses and non-Hawaiians—of the presence of burials in the *pu'u* and summit plateau of Mauna Kea. The remains of individuals who share ties to Mauna Kea are still taken to the various *pu'u* on Mauna Kea for interment.
- Native trails—portions of which, on the ascent to the summit, and around the base of Mauna Kea, are overlaid by modern routes of access.
- Shelters and habitation caves.
- Resource collection sites.
- Later features, dating from the middle 1800s, including pens—such as ***Kulaka***, on Humu'ula above Pu'u 'Ō'ō; and ***Aiakala***, in Ka'ōhe, above the Pu'u Nanahu section of the mountain—walls and fence lines.
- Stone and wooden houses.
- Water collection and storage facilities;
- Bird hunting blinds—in the form of single, double or tri-sided stone walls; former garden plots; and other ranch "support" features.

Another facet of this study, was a review of native lore associated with traditional knowledge of the heavens. While we have uncovered no specific archival references to native astronomy on Mauna Kea, the association of the gods and deities whose forms are seen in the heavens and whose names are commemorated at locations on Mauna Kea is significant. We have found, that as is the case in all areas of Hawaiian life, the traditions, customs and practices associated with the *'oihana kilokilo* (astronomy) and *kilo hōkū* (observing and discerning the nature of the stars) were deeply tied to the spiritual beliefs of the Hawaiian people. The stars are physical manifestations of the gods who created the heavens, earth, and humankind, or are body-forms granted to select individuals or beings of nature (Malo, 1951 and Beckwith, 1951). The combined writings of native and foreign historians on this subject—recorded between the 1830s to 1935—provide us with a list of more than 270 Hawaiian names for stars (not including alignments of stars which marked the heavens and pathways of traditional navigators).

* The name Pu'u o Kūkahau'ula is the traditional name of the summit cluster of cones on Mauna Kea, appearing in native accounts and cartographic resources until ca. 1932. The recent names, Pu'u Wekiu, Pu'u Hau'oki and Pu'u Haukea, have, unfortunately been used since the 1960s (since the development of astronomy on Mauna Kea), and have displaced the significant spiritual and cultural values and sense of place associated with the traditional name, Pu'u o Kūkahau'ula.

** The place name Poli'ahu, was recorded in native texts (cf. Kamakau, 1961 in this study), and as a part of Boundary Commission proceedings in 1873 (in this study); it was also widely documented as the name of the primary goddess of Mauna Kea. The specific usage of the place name "Puu Poliahu" (also referred to as Peak A), was apparently given to the present-day location in 1892, by W.D. Alexander, commemorating the goddess, Poli'ahu, (cf. Alexander and Preston, 1892-1893, in this study).

1884. <i>Lewa Kapawa, lewa Hikikaulonomeha</i>	Swings Kapawa, swings Hikikaulonomeha [Sirius of astrologers]
1885. <i>Lewa Hoku'ula, lewa Poloahilani</i>	1885. Swings <i>Hoku'ula</i> , swings <i>Poloahilani</i>
1886. <i>Lewa Ka'awela, lewa Hanakalanai</i>	Swings <i>Ka'awela</i> , swings <i>Hanakalanai</i>
1887. <i>Lewa Uliuli, lewa Melemele</i>	<i>Uliuli</i> swings, <i>Melemele</i> swings [two lands of old]
1888. <i>Lewa Makali'i, lewa Na-huihui</i>	Swings the Pleiades, <i>Makali'i</i> , swings the Cluster, <i>na Huihui</i>
1889. <i>Lewa Kokoiki, lewa Humu</i>	Swings <i>Kokoiki</i> [Kamehameha's star], swings <i>Humu</i> [Altair]
1890. <i>Lewa Moha'i, lewa Kauluokaoka</i>	1890. <i>Moha'i</i> swings, swings <i>Kaulu[a]okaoka</i>
1891. <i>Lewa Kukui, lewa Konamaukuku</i>	<i>Kukui</i> swings, swings <i>Konamaukuku</i>
1892. <i>Lewa Kamalie, lewa Kamalie-mua</i>	Swings <i>Kamalie</i> , swings <i>Kamalie</i> the first
1893. <i>Lewa Kamalie-hope</i>	Swings <i>Kamalie</i> the last
1894. <i>Lewa Hina-o-na-leilena</i>	Swings Hina-of-the-yellow-skies, <i>Hina-o-na- Leilena</i> .
1895. <i>Lewa na Hiku, lewa Hiku-kahi</i>	1895. Swing the Seven, <i>na Hiku</i> . [Big Dipper], swings the first of the Seven
1896. <i>Lewa Hiku-alua, lewa Hiku-kolu</i>	The second of the Seven, the third of the Seven
1897. <i>Lewa Hiku-aha, lewa Hiku-lima</i>	The fourth of the Seven, the fifth of the Seven
1898. <i>Lewa Hiku-ono, lewa Hiku-pau</i>	The sixth of the Seven, the last of the Seven
1899. <i>Lewa Mahapili, lewa ka Huihui</i>	Swings <i>Mahapili</i> , swings the Cluster [page 127]
1900. <i>Lewa Na Kao</i>	1900. Swing the Darts [Kao] of Orion
1901. <i>Lu ka 'ano'ano Makali'i, 'ano'ano ka lani</i>	Sown was the seed of <i>Makali'i</i> , seed of the heavens
1902. <i>Lu ka 'ano'ano akua, he akua ka la</i>	Sown was the seed of the gods, the sun is a god
1903. <i>Lu ka 'ano'ano a Hina, he walewale o Lonomuku</i> [Beckwith, 1951:236]	Sown was the seed of Hina, an afterbirth of Lono-muku... [Beckwith, 1951:128]

In the *Kumulipo*, and other *mele* of creation, we find that all forms of the natural environment, from the skies and mountain peaks, to the watered valleys, plateau lands, and lava plains, and to the shoreline and ocean depths are believed to be *kinolau* (physical embodiments) of Hawaiian gods and deities.

Another Hawaiian genealogical account, records that *Wākea* (the expanse of the sky—the male) and *Papa-hānau-moku* (Papa, who gave birth to the islands—the female)—also called *Haumea-nui-hānau-wāwā* (Great Haumea, born time and time again)—and various gods and creative forces of nature, gave birth to the islands. Hawai'i, the largest of the islands, was the first-born of these island children. This birth of the islands is commemorated in various *mele ko'ihonua*, chants describing the forming of the earth. On such *mele* includes the following lines:

<i>'O Wākea Kahikoluamea ea, 'O Papa, Papa-nui-hānau-moku ka wahine; Hānau o Kahiki-kū, Kahiki-moe Hānau ke 'āpapanu'u, Hānau ke 'āpapalani, Hānau Hawai'i i ka moku makahiapo, Ke keiki makahiapo a lāua...</i>	Wākea the son of Kahikoluamea, Papa, Papa-nui-hānau-moku the wife Kahiki-kū and Kahiki-moe were born The upper stratum was born, The uppermost stratum was born, Hawai'i was born, the first-born of the islands, The first born child of the two... (S.M. Kamakau 1991:126)
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As the Hawaiian genealogical account continues, we find that these same god-beings, or creative forces of nature who gave birth to the islands, were also the parents of the first man (Hāloa), and from this ancestor all Hawaiian people are descended (cf. David Malo, 1951; Beckwith, 1951 & 1970; Pukui and Korn, 1973). It was in this context of kinship, that the ancient Hawaiians addressed their environment, and it is the basis of the Hawaiian system of land use. Importantly, in these genealogical accounts, we find too, that Mauna Kea is referred to as “*Ka Mauna a Kea*” (Wākea’s Mountain), and it is likened to the first-born of the island of Hawai’i (cf. Pukui and Korn 1973).

A *mele hānau* (birth chant) for Kauikeaouli (Kamehameha III), who was born in 1814, describes the chiefly lineage in the context of creation and genealogy spanning—the heavens; placing the sun above; the spirit realms and physical earth—land and ocean forms; the birth of the island of Hawai’i; and subsequent birth of Mauna Kea, as the son of Wākea. Excerpts from the *mele*, published in several issues of the *Nupepa Kuokoa*, in 1866, follow below:

Nupepa Kuokoa

March 24, 1866:4

No Kalani “Kauikeaouli Kamehameha III.”

*O hanau ka po ia luna,
Hanau ka po i luna nei,
O lani haneē ka po o pinai ke ewe,*

*O pipili ka po o moe anaana le'a,
O koho ana le'a ka po o Mahinale'a,*

O huli e ka po o kaawale ka pili,

O ke keiki po lani keia a “Kea,” i hanau,

Keiki akahi a ka po keiki alua a ka po,

*Keiki akolu a ka po,
O ke kuakoko o ka po,
E hanau mai auanei ka po,
Oia hoi, o ka Po, hanau ka po,
O ka po la hoi auanei ko luna nei la,
Owai la hoi auanei ko lalo?*

Na Aua.

*O hanau ka Moku a kupu,
A lau, a loa, a ao, a muo a liko.*

*Ka moku ia luna o Hawaii.
O Hawaii nei no ka moku.
He pulewa ka aina he naka Hawaii,
E lewa wale ana no i ka lani lewa.
Hanoa mai e Wakea pa hano ia.*

*Malia ikea ka moku me ka honua,
Paa ia Lewaalani i ka lima akau o Wakea.*

Paa Hawaii, a laa Hawaii la ikea he moku.

O ka moku la hoi auanei kolalo nei la,

For the Chief,

“Kauikeaouli Kamehameha III.”

Born was the night above,
Born was the night up here.

The heavens slid away into the night,
swift came the afterbirth.

The nights came closer together,
stretching along until came a separation

Making distinct the night of Mahinale’a

The night turned, closeness became
separated.

This is the royal offspring of night
borne by Kea,

First child of the night, second child of
the night,

Third child of the night.

The night lay in travail,

To give birth to the night.

He is in the night, the night newly born,

So it is the night that is there above,

Who then is below?

By Aua.

Born was the island, it grew,
And sprouted, it flourished, rooted
deeply, budded, formed tender leaves.

That was the island over Hawaii.

Hawaii itself was an island.

The land was unstable, Hawaii quivered,
Moving freely about in space.

Wakea recognized the island, recognized,
it remained.

Visible were island and earth,

Held in heavenly space by the right hand
of Wakea.

Hawaii was held, Hawaii was seen,
an island.

Down here shall be the island,

Oia hoi ha, o ka mauna. Hanau ka mauna,

*O ka mauna auanei ko lalo nei la,
Owai la auanei ko luna la?
Owai la? O ka la, aia, aia hoi ha.*

Na Hehena.

So it is, the mountain. The mountain
was born.

The mountain shall be down here.
Who shall be above?
Who? The sun, that is who it is.

By Hehena. [cf. Pukui and Korn 1973:13-28]

Through such narratives as those above, we begin to perceive that in the traditional-cultural context, natural resources—such as the stars in the heavens, the *pu'u* (hills) and rock outcrops, a pool of water, the *mea kolokolo* (insects), the *hau* (snow and dew), a forest grove, the *moa uakea a Kāne* and *lilinoe* (white rains of Kāne and thick mists of Lilinoe), an ocean current, a mountain, and even the sunrise-tinted snows of Mauna Kea (Kūkahau'ula)—are valued as cultural properties by the Hawaiian people. It is this “cultural attachment” to the natural world and heavens above that defines and shapes the beliefs, traditional cultural properties, and cultural practices of Hawaiians.

Nā Wao—Traditional Regions and Elevational Zones on the Mountain Lands

Several early descriptions of the lands of Humu'ula and Ka'ōhe, describe them as sharing the summit region of Mauna Kea (see Wiltse, Register Map No. 668, and Boundary Commission testimonies in this study). While final settlement of the boundaries of Humu'ula and Ka'ōhe, in 1891, took Humu'ula down to around the 9,300 foot elevation, the land rests on Mauna Kea, and with Ka'ōhe, extends to the summit of Mauna Loa. They are among the largest *ahupua'a* in the Hawaiian Islands.

In any discussion of Hawaiian land—*'āina*, that which sustains the people—and its place in culture, it is also appropriate to briefly discuss traditional Hawaiian land terms, as the terms demonstrate an intimate knowledge of the environment about them. We observe once again, that in the Hawaiian mind, all aspects of natural and cultural resources are interrelated. All are culturally significant. Thus, when speaking of Mauna Kea—the first born child of Hawai'i, abode of the gods—it's integrity and sense of place depends on the well-being of the whole entity, not only a part of it.

As introduced in the above narratives, and further recorded throughout this study in native testimonies and historical accounts, readers are provided with documentation of the detailed knowledge that Hawaiians had of the *'āina mauna*. Native accounts and other historical writings record that the vast regional land divisions of Humu'ula and Ka'ōhe, and the smaller *ahupua'a* and *'ili* which adjoin them on the lower mountain slopes, included a wide range of named environmental zones (*wao*). Each of these *wao* were noted for resources—extending from the sea to the forested lands, and in some instances, to the summits of the two mountains. It was these resources that sustained Hawaiian life, culture and spirituality.

Hawaiian customs and practices demonstrate the belief that all portions of the land and environment are related. Indeed, just as place names tell us that areas are of cultural importance, so too, the occurrence of a Hawaiian nomenclature for the *wao* tells us that there was an intimate relationship between Hawaiians and their environment. Writing in 1869, in his history of Hawai'i, Samuel Kamakau described the various regions and divisions of land. Of the mountains Kamakau observed:

...Here are some other divisions of the islands, together with their descriptive names.

Heights in the center or toward the side of a land, or island, are called *mauna*, mountains, or *kuahiwi*, “ridge backs.” The highest places, which cover over with fog and have great “flanks” behind and in front (*kaha kua, kaha alo*)—like **Mauna Kea**—are called *mauna*; the place below the summit, above where the forests grow is the *kuahiwi*. The peak of the mountain is called *pane po'o* or *piko*; if there is a sharp point on the peak it is called *pu'u*